



**Paths To Prayer**  
*Lenten Study Series*  
**2014**

## INTRODUCTION

When I lived in Henry County I took long walks in the woods as a part of my daily discipline of prayer. I often took our dog Otis who was one-part terrier, one-part collie and all-parts mutt. We explored nooks and crannies long forgotten and usually had to cross over a few creeks to get to the sweet spot of prayer. One afternoon as I was deep in contemplation, I heard a 'kur-plop!' Otis fell in the creek and could not get out. It was late fall and getting cold. I had to carry him back home in my jacket. By the time we got home I too was wet and smelled like a dog.

Sometimes prayer is like carrying a wet dog. It is a necessary task that can be messy if we do it the right way.

This Lent I invite you to take that walk of prayer. On the way, we will discover new directions and new ways of seeing. And we will do it together through small groups, discussions and worship.

Among the many good books on prayer, I recommend Patricia D. Brown's *Paths to Prayer* (Jossey-Bass, 2003) which offers a rich variety of practical ways to explore the different dimensions of prayer.

Prayer is an essential practice for our church. It is only through prayer that we can discern God's direction for our congregation and it is through prayer that the Holy Spirit will strengthen our unity. We must learn to become a praying congregation.

It is my prayer that this Lenten series will help you to see the ways God is working in your life and in our congregation.

Pastor Darren

Ash Wednesday 2014

# Session One

## What is Prayer?

### SCRIPTURE

Luke 11:1-13

Ephesians 3:16-20

Psalms 116

### INTRODUCTION

In keeping with rabbinical tradition, Jesus offered his disciples a standard prayer. Over the centuries it has become the most common denominator of Christians around the world. If George Buttrick is correct that “prayer is friendship with God. Friendship is not formal, but it is not formless,” then the Lord’s Prayer is a good outline for making that friendship more accessible. This is the point of his parable: God is ready and willing to hear and respond to our prayers. Paul offered a prayer for his friends in Ephesus. His outline describes the multifaceted purpose and effects of prayer.

This week, we begin Lent with a question, “What is prayer?” The following quotes explore the different dimensions of prayer. The questions are designed to deepen and broaden your experience of prayer, especially when you discuss them with others. The weekly prayer exercise will help you deepen your friendship with God.

## QUOTES

‘The posture of our body and the words we use have no significance in themselves and are only pleasing to God as they express the feelings of the heart. For it is the heart that prays, it is to the voice of the heart that God listens, and it is the heart that God answers.’--Jean-Nicholas Grou (1730-1803)

‘[True prayer is] being all ear for God. The core of all prayer is indeed listening, obediently standing in the presence of God.’--Henri Nouwen (1932-1996)

‘To pray is to change. Prayer is the central avenue God uses to transform us. If we are unwilling to change, we will abandon prayer as a noticeable characteristic of our lives. The closer we come to the heartbeat of god the more we see our need and the more we desire to be conformed to Christ.’—Richard Foster (1942- )

‘Prayer should take up and turn towards the spiritual order all the powers of our mental, emotional, and volitional life. Prayers should be the highest exercise of these powers....It should....lift us to the top of our condition, and represent the fullest flowering of our consciousness.’--Evelyn Underhill (1875-1941)

## QUESTIONS

How do you pray?

How often do you pray?

Where do you pray?

Are there specific things you do, say or read when you pray?

What does the parable tell us about prayer? What makes it difficult to believe the promise in verses 9-10? Have you ever seen this promise misused or misunderstood?

According to Ephesians 3:17, what is the purpose of prayer?

What are the 3 kinds of prayer in Psalm 116:4, 16 and 17?

Which quote best expresses your understanding of prayer? Which one is puzzling to you?

Foster and Underhill describe how prayer changes us. Has prayer ever changed you?

## EXERCISE

This week write your own version of the Lord's Prayer. Every day for five days, write a different paraphrase of the Lord's Prayer as your prayer for the day. Brainstorm different titles for God and try them in the prayer to help illuminate different ways of understanding the meaning of prayer.

# Session Two

## Prayer and Doubt

### SCRIPTURE

Job 40:1-7; 42:1-6

I Samuel 1:9-18

Psalm 13

### INTRODUCTION

‘How long, O Lord?’ was the psalmist’s question. Sooner or later we all ask that question. Prayer casts a light on our doubts because we do not always see or hear an answer. In the hymn Spirit of God, Descend Upon My Heart, George Croly asks God to ‘teach me the patience of unanswered prayer.’ The unanswered prayer in the face of suffering and oppression raises the deeper question, “What kind of God are we praying to?” Job pondered that question because God’s presence was a painful experience. It was the absence of God that pushed the question to the forefront of Hannah’s prayer. This week we explore the role of doubt and the inevitable struggles of prayer.

### QUOTES

‘At a certain point in the spiritual journey God will draw a person from the beginning stage to a more advanced stage. At this stage

the person will begin to engage in religious exercises and grow deeper in the spiritual life. Such souls will likely experience what is called “the dark night of the soul.” The “dark night” is when those persons lose all the pleasure that they once experienced in their devotional life. This happens because God wants to purify them and move them on to greater heights. After as souls has been converted by God, that soul is nurtured and caressed by the Spirit. Like a loving mother, god cares for and comforts the infant soul by feeding it spiritual milk. Such souls will find great delight in this stage....But there will come a time when God will bid them to grow deeper [and] will remove the previous consolation from the soul in order to teach it virtue and prevent it from developing vice.’—John of the Cross (1542-1591)

‘And so, suppose your meditation takes you to the point where you are baffled and repelled by the cloud that surrounds God....Do you think your meditation has failed? On the contrary: this bafflement, this darkness, this anguish of helpless desire is a fulfillment of meditation. For if meditation aims above all at establishing in your soul a vital contact of love with the living God, then as long as it only produces images and ideas and affections that you can understand, feel and appreciate, it is not yet doing its full quota of work. But when it gets beyond the level of your understanding and your imagination, it is really bringing you close to God, for it introduces you into the darkness where you can no longer think of



him, and are consequently forced to reach out for Him by blind faith and hope and love.’—Thomas Merton (1915-1968)

‘Terrible trials are suffered because we don’t understand ourselves, and that which isn’t bad at all but good we think is a serious fault. This lack of knowledge causes the afflictions of many people who engage in prayer....But the soul is perhaps completely joined with Him in the dwelling places very close to the center while the mind is on the outskirts of the castle suffering from a thousand wild and poisonous beasts, and meriting by this suffering. As a result we should not be disturbed; not should we abandon prayer.’—Teresa of Avila (1515-1582)

‘Isabelle [Sojourner Truth] and Peter, her youngest brother, remained with their parents, the legal property of Charles Ardinburgh till his decease, which took place when Isabella was near nine years old.

‘After this event, she was often surprised to find her mother in tears; and when, in her simplicity, she inquired, ‘Mau-mau, what makes you cry?’ she would answer, ‘Oh, my child, I am think of your brothers and sisters that have been sold away from me.’ But Isabella long since concluded that it was the impending fate of her only remaining children that called up those memories of the past and made them crucify her heart afresh.

‘In the evening, when her mother’s work was done, she would sit down under the sparkling vault of heaven, and calling her children to her, would talk to them of the only Being that could effectually aid or protect them....’ My children, there is a God, who hears and sees you.’ ‘A God, mau-mau! Where does he live?’ asked the children. ‘He lives in the sky,’ she replied; ‘and when you are beaten, or cruelly treated, or fall into any trouble, you must ask help of him, and he will always hear and help you.’ She taught them to kneel and say the Lord’s prayer....

‘At times, a groan would escape her, and she would break out in the language of the Psalmist—“O Lord, how long? O Lord, how long?” and in reply to Isabella’s question—“What ails you, mau-mau?” her only answer was, “Oh, a good deal ails me. “ Then again, she would point them to the stars, and say, in her peculiar language, “Those are the same stars, and that is the same moon, that look down upon your brothers and sisters, and which they see as they look up to them, though they are ever so far away from us, and each other.”

‘Thus, in her humble way, did she endeavor to show them their Heavenly Father, as the only being who could protect them in their perilous condition.’—The Narrative of Sojourner Truth (1797-1883)

## QUESTIONS

By chapter 40, Job is ready to stop asking God questions but God demands that he keep responding. Why? Is there a divine affirmation of Job's humanity in this challenge?

Job 42:6 can be translated several ways, each translation implies a different meaning. Read these two translations. How are they different? :

- 'Therefore I despise myself and repent in dust and ashes.' (i.e. symbols of mourning; NIV)
- 'Therefore I retract my words, and I am comforted concerning dust and ashes (i.e. the human condition; in L. Perdue, *Wisdom in Revolt: Metaphorical Theology in the Book of Job*)

What is Hannah praying for and why?

Compare and contrast how God is portrayed in Job and in First Samuel.

According to John of the Cross and Thomas Merton, what is the purpose of struggling in prayer?

What is the cause of our struggles according to Teresa of Avila?

Of the three—John, Thomas and Teresa—which one do you agree with? Which one do you have problems with?

John of the Cross calls these experiences a 'dark night of the soul.' Have you ever experienced a 'dark night of the soul'? If so, what was your perception (if any) of God at the time? What is your perception of God now as you look back on that experience?

How does Hannah and Sojourner Truth's mother understand the nature of God?

Imagine Sojourner Truth's mother in a conversation with Thomas Merton about the struggles of prayer. What would she say about his comments? Would she agree or disagree with him about the purpose of struggling in prayer? What would her advice be to Job?

## EXERCISE

This week we explore the 'daily examen.' This form of prayer is a time to reflect on a specific period of time, such as one day or one week, and to become aware of how God was working in your life.

At the end of each day this week, set aside quiet time to reflect on the day following this fivefold pattern (if it helps, play your favorite music that enables you to enter into God's presence):

1. Begin by quieting yourself and focus on God's goodness. Give God thanks for the gift of life and recall those things you are thankful for.
2. As you slow your breathing, pray the following several times: 'Search me, O God, and know my heart; test me and know my thoughts' (Psalm 139:23-24)
3. Take an inventory of the day's events and encounters with others. Allow God to show you where God was present with you throughout the day.
4. Share your frustrations, errors, and doubts about the day with God. Let God show you what is the right response to these issues. Ask for the specific thing you will need for tomorrow.
5. Conclude by surrendering the day to God, giving God thanks for being present and asking for forgiveness for any sins. Close by saying: 'For by grace you have been saved

through faith, and this is not your own doing; it is the gift of God' (Ephesians 2:8).

# Session Three

## Attentiveness, Daily Work & Prayer

### SCRIPTURE

I Thess. 5:16-24

Ezra 8:21-23

Psalm 67

### INTRODUCTION

Paul counseled the Christians of Thessalonika to 'pray without ceasing' (v.17). There has been a long history of interpretation about how you can do that. It is an impossible goal if you think of prayer as words and rituals. But if you think of prayer as a new way of seeing that saturates your everyday life, then it begins to make sense. This is what Henri Nouwen had in mind when he said that 'prayer is being all ears to God.' Certainly Ezra saw the value in prayer being a part of everyday life. He was leading the Jews back to Jerusalem after the Persian King had released them from decades of exile. Along the way Ezra knew that prayer would have to guide their journey.

This week we will explore the attentiveness of prayer in our everyday lives. Prayer can saturate our relationships and be the silent hum in our daily work.

## QUOTES

### 2 Celtic Blessings:

The Waulking Consecration (Waulking is a Scottish process of preparing cloth. At the end of the extensive process, the women consecrated the cloth in the final step of folding):

‘First Woman: I give the sunwise turn dependent on the Father.  
Second Woman: I give the sunwise turn dependent on the Son.  
Third Woman: I give the sunwise turn dependent on the Spirit.  
All: And each sunwise turn dependent on the Three, and each turn it takes for the sake of the Three. And each sunwise turn dependent on the Three.’

A Smoothing Blessing (bringing the fire to a low ebb for the evening):

‘The sacred Three  
To save,  
To shield,  
To surround,  
The hearth,  
The house,  
The household,  
Tis eve, this night,  
Oh! This eve,  
This night,  
And every night,  
Each single night.  
Amen. ’



‘When I finally reached a point where I wanted to quit [praying], I found myself changed all at once. In my soul, which until that time was in distress, I suddenly felt a profound inward peace as if it were in its true place of rest....I have since given up all forms of devotions and set prayers except those which are suitable to this practice: I make it my business only to persevere in His holy presence wherein I keep myself by a simple attention and a general fond regard to God, which I refer to as an actual presence of God. Or, to put it another way, an habitual, silent, and secret conversation of the soul with God. This often causes me to have feelings of inward rapture—and sometimes outward ones! They are so great that I am forced to moderate them and conceal them from others.’—Brother Lawrence (1611-1691)

‘[This] is what often happens to contemplation-and-action in our culture of either/or. Action flies off into frenzy—a frantic and even violent effort to impose one’s will on the world, or at least to survive against the odds. Contemplation flies off into escapism—a flight from the world into a realm of false bliss....Contemplation and action cannot be separated the way that we separate work and vacation. Action will always set up the need for contemplation. But true contemplation is never a mere retreat. Instead, it draws us deeper into right action by getting us more deeply in touch with the gifts that we have to give, with our need to give them, with the people and the problems that need us.’—Parker Palmer (1939- )

'God [Lord] bless to me my sink. As it fills during the day with dirty dishes, each one is a memory of family meals shared. There are cereal dishes from our quick breakfasts, lunch fixings, pots and pans from my husband's dinner forays. The endless parade of glasses and cups across the counter ( more in the summer) reminds me of how our natural and spiritual thirsts are quenched. The eating utensils pile up -- knives for cutting, spoons for stirring, forks -- still-primitive tools of nourishment.

'I come before my sink, usually with reluctance, but as it fills with hot water and suds it is transformed into an altar upon which I place the sins and hurts of the day. As I carefully wash the delicate china, my mind gently nurses the day's injuries and disappointments. Some of my actions and words need to be scoured like greasy pots and pans. As I scrub the dishes, the "dirt" from that day starts to wash away. As I rinse and dry them, the sink is drained and dirty water swirls away. The dishes are clean and I, somehow am refreshed -- more peaceful and settled than when I started the task. Bless to me, O [Lord] God my sink.' –  
(Dishwashing Blessing, L. Ruth Douglas)

## QUESTIONS

Rate the following difficulties you have with praying (1=no problem; 2=minor problem; 3=major problem) :

\_\_\_ Distractions

\_\_\_ Loss for words

\_\_\_ Time and opportunities for solitude

\_\_\_ Doubts

If prayer is an attitude, then what kind of attitude is it in Psalm 67?  
How can you practice this attitude in your work?

If prayer is listening to God, what might you hear from God through your work and your relationships?

The Celtic prayers were said while working (in particular the waulking consecration was sung to keep rhythm with the work).  
Are there tasks you do during which you pray or sing?

Brother Lawrence was the medieval equivalent of a janitor in a monastery who saw all his tasks as acts of prayer. What does he mean by 'persevering in God's holy presence'? What makes it difficult for you to do that?

In what way does your work and relationships push you to pray?

How does a quiet time for prayer and reflection change your perspective and behavior?

Palmer describes what happens when action and contemplation are not held together: frenzy or escapism. Right now in your life, which one are you prone to? What will help you regain a balance?

## EXERCISE

This week's exercise combines two activities which traditionally were not done together: work and centering prayer. Centering prayer is a method for reducing the obstacles to contemplation through quiet and selfless concentration. The goal is to receive God's presence within us. Work, well, you know what that is. This week, combine manual labor with centering prayer:

1. Select a household chore, such as washing dishes or raking leaves. Begin your work by reciting: 'Be still and know that I am God'.

2. Choose a short word or phrase—a 'sacred word'—such as 'peace' or 'Lord Jesus.'
3. As you work silently repeat the word as a way to center your thoughts and actions on God.
4. As you continue to work, let the sacred word give way to your actions being your prayer. Stop the silent conversation with God and let your work be your prayer to God, that every action is your praise to God.
5. When you end the task, close by thanking God for being present with you.

6.

# Session Four

## Intercessory Prayer

### SCRIPTURE

James 5:13-16

I Kings 17:17-22

Psalm 30

### INTRODUCTION

We do it all the time for others and we do it every Sunday for the world: intercessory prayer. It is one of the essential ministries of the church. But what is happening when we pray for others? Are we trying to convince God to act on their behalf? Maybe God is already at work in their lives. If so, why are we praying for them? This week we will explore these questions and how our view of God shapes how we pray for others.

### QUOTES

'[Spiritual love] knows that the most direct way to others is always through prayer to Christ and that love of others is wholly dependent upon the truth in Christ....The first condition, which makes it possible for an individual to pray for the group, is the intercession of all the others for him and for his prayer. How could one person pray the prayer of the fellowship without being

steadied and upheld in prayer by the fellowship itself? At this very point, every word of criticism must be transformed into fervent intercession and brotherly help.

‘A Christian fellowship lives and exits by the intercession of its members for one another, or it collapses.....Intercession means no more than to bring our brother into the presence of God, to see him under the Cross of Jesus as a poor human being and sinner in need of grace.’—Dietrich Bonhoeffer (1906-1945)

‘Count on the faith that links us  
as we pray, about odd things  
in each other’s lives, nothing ruinous  
—a lost ring, an aching tooth. Even  
a request that we forget after  
a casual pledge: I’ll be sure to pray for you,  
words spoken as we chat at the store  
—they form a filament of gold, forged  
in heaven, that loops around us.  
Even careless phrases spoken through  
air hold firm, are heard, and may  
be answered. A cough that won’t  
give up, a missing check, a migraine  
that suspends us, waiting, held  
in the loop of prayer.’—Luci Shaw (1928- )

‘One of the most critical aspects in learning to pray for others is to get in contact with God so that his life and power can flow through us into others. Often we assume we are in contact when we are not....Listening to God is the necessary prelude to intercession. The work of intercession, sometimes called the prayer of faith, presupposes that the prayer of guidance is perpetually ascending to the Father. We must hear, know, and obey the will of God before we pray it into the lives of others. The prayer of guidance constantly precedes and surrounds the prayer of faith. The beginning point then in learning to pray for others is to listen for guidance.’ – Richard J. Foster (1942- )

‘Prayer is a mode of participation in the creating grace of God; it is an active openness in response to God. But if prayer is an openness to God, it is also the case that the invitation to pray is God’s openness to humankind. It is as if God’s will toward our good can take a variety of forms, and prayer invites us to help in the shaping of that form....Prayer is the creation of a circle of activity: God creates out of divine love; Divine love invites us in, not as disinterested observers, but as sharers in that very love. But to share in God’s love is to share in God’s work. Through prayer, then, we are graciously made participants in God’s own works of grace.’—Marjorie Suchocki (1933- )



## QUESTIONS

According to James, what other things aid our prayers (see v.13 and v. 16)? How do you think they are related to praying for / with others?

How was Elijah acting as a prayer surrogate for the woman?

Do you ever pray for others? If so, who do you often pray for and what do you pray for?

Has anyone ever prayed for you? How did it make you feel knowing that someone was praying for you?

How should we prepare to pray for others according to Bonhoeffer and Foster?

How is prayer like a loop, as Shaw describes?

According to Suchocki, how is prayer a participation in God's grace? What does this imply about God, God's will and how God works?

Is God obligated to answer our prayers? What if God was obligated, what would it say about the answers we get?

## EXERCISE

This week, pray for the church, its ministries and members. A list of activities can be found on the back of the worship bulletin (“Happenings”) and a list of prayer requests and ministries is available in the Chapel. Using these lists, pray for one another every day.

When you do not know what to pray for, the *caim* or ‘encircling prayer’ is very useful. The *caim* comes from the Celtic tradition. Draw a circle with your finger as you say the prayer. Envision the people you are praying for surrounded by the presence of God. There are various forms, such as this one:

Circle [names], Lord.  
Keep *peace* within  
and keep *turmoil* out.  
Amen.

You can experiment with your own versions by substituting the italicized words with your words.

# Session Five

## Prayer and Worship

### SCRIPTURE

Acts 2:42-47

I Kings 8:22-29

Ps. 84

### INTRODUCTION

Because we live in a highly individualistic society, we tend to think of prayer as a personal activity. But every Sunday we pray together. The liturgy is a form of prayer and our fellowship is the environment of prayer. There is no such thing as a solitary Christian. This week we explore the role of ritual in prayer and the relationship between liturgy and personal prayer.

### QUOTES

'Then having sanctified ourselves by these spiritual hymns, we call upon the merciful God to send forth his Holy Spirit upon the gifts that he may make the bread the Body of Christ and the wine the Blood of Christ; for whatsoever the Holy Ghost has touched is sanctified and changed.'-- Cyril of Jerusalem (313-386)

‘If it be said, “But at the [Anglican] church we are fed with chaff, whereas at the [Methodist] meeting we have wholesome food,” we answer, (1) The Prayers [the Book of Common Prayer] of the church are not chaff: they are substantial food for any who are alive to God. (2) The Lord’s Supper is not chaff, but pure and wholesome food for all who receive it with upright hearts. –John Wesley (1703-1791)

‘I hasten to give you some account of our glorious camp-meeting; but alas! All description fails.....On Sunday morning, Mr. S—called his family to prayer-meeting. At ten o’clock public preaching began, and great was the power of God. There was scarce any intermission day or night. it looked awful and solemn to see a number of fires burning before the tents, and the trees with lanterns and candles suspended to them. No sound was heard except Glory to God in the highest! Or, mercy! Mercy! Such a night, my father, I never saw or felt before. Many souls were converted and many witnessed that God was able to cleanse from all sin.

‘On Monday morning there was such a gust of the power of God that it appeared to me the very gates of hell would give way. All the people were filled with wonder, love and praise.....—Fanny Lewis (in a letter to her father describing a Methodist camp-meeting, Baltimore, October 1803)

‘At the heart of Christian liturgical prayer and action is a pattern of thanksgiving and praise which, when addressed to its most fitting object (the God of all creation), opens a way of life and consequently a way of knowing God, such a knowing is not simply doctrinal or cognitive, but is profoundly affectional. Liturgical actions must become ways of relating to God, to creation, and to other human beings; otherwise the full implications of prayer and liturgy are never understood. Likewise, if other human emotions and intentions, no matter how virtuous or noble, are not brought to the praise, thanksgiving, and glorification of God, they do not find their true source and unity.’ --Don Saliers (1938- )

## QUESTIONS

Have you ever used the liturgy or hymns from Sunday morning in your personal weekly prayer times?

Outline the activities of the early church in Acts 2. Why was it important for them to gather together for prayer and worship?

Solomon offers the prayer of dedication for the newly built temple. The first half of the prayer recalls God’s promises. The second half begins with a question (v. 27). What was the question? Why was it important to ask it in this prayer?

I Kings describes the temple as a sacred place through which God hears and answers prayers. How does a 'sacred space', such as our chapel or sanctuary, help you pray?

In Psalm 84, what does the soul long for and what is it a metaphor for?

Cyril describes early church practices of communion. What did they do to prepare ('sanctified') for the celebration of the Lord's Supper? He describes the Holy Spirit's role in the sacrament. How does ritual aid or hamper your experience of the Holy Spirit?

By the 1750s many of our preachers wanted the Methodists to separate from the Church of England because they felt that the worship was uninspiring. John Wesley was against separation. What was his argument against separation? What do you value about worship? How does it help your spiritual growth?

What was the purpose of worship in the Methodist camp meeting that Lewis describes? How does it compare with the purpose of our worship today?

How might liturgy 'open a way of life' and 'a way of knowing', as Saliers, suggests, in our relationships with (1) God, (2) Creation, and (3) Ourselves.

## EXERCISE

This week we will practice the 'Jesus Prayer.' Many have referred to this as the prayer of the heart. It is a type of breath prayer (a simple phrase or sentence which is silently repeated in rhythm with one's breathing). It comes from the Eastern Orthodox tradition.

1. Select a set amount of time to do this prayer (e.g. 1 minute or 5 minutes)
2. Sit in silence, close your eyes and relax your breathing.
3. Regulate your breathing by silently praying one of the following forms of the prayer. The first part of the phrase should be said as you inhale and the second part while you exhale:
  - 'Lord Jesus Christ, Son of God, have mercy on me, a sinner' (in this expanded version you will inhale and exhale twice)
  - 'Lord Jesus Christ, have mercy on me'
  - 'Lord Jesus, have mercy'

## WORKS CITED

### WEEK ONE

*Devotional Classics*. 1990. Edited by Richard J. Foster and James Bryan Smith. Harper Collins: New York.

### WEEK TWO

Teresa of Avila. 1997. *The Soul's Passion for God: Selected Writings of Teresa of Avila*. Edited by Keith Beasley-Topliffe. Upper Room Books: Nashville.

John of the Cross. 1990. *Dark Night of the Soul*. Image Books: New York.

Thomas Merton. 1961. *New Seeds of Contemplation*. New Directions Books: New York.

### WEEK THREE

*Carmina Gadelica*. 1992. Edited by Alexander Carmichael. Floris Books: Edinburgh.

Elizabeth Rankin Geitz, Marjorie A. Burke, Ann Smith, Debra Q. Bennett, Kathryn McCormick, Tracy J. Sukraw. 2000. *Women's Uncommon Prayers: Our Lives Revealed, Nurtured, Celebrated*. Harrisburg, PA: Morehouse Publishing: Harrisburg, PA.

Brother Lawrence. *The Practice of the Presence of God*.



Parker J. Palmer. 1990. *The Active Life: Wisdom for Work, Creativity and Caring*. Harper Collins: New York.

## WEEK FOUR

Dietrich Bonhoeffer. 1954. *Life Together*. Harper & Row: New York.

Richard J. Foster. 1978. *The Celebration of Discipline*.

HarperSanFrancisco: New York.

Northrumbia Community. 2002. *Celtic Daily Prayer*. HarperOne: New York.

Luci Shaw. January 22, 2014. 'The Coil of Prayer.' *Christian Century*.

Marjorie Suchocki. 1998. 'The Perfection of Prayer.' *Rethinking Wesley's Theology for Contemporary Methodism*. Edited by Randy Maddox. Kingswood Books: Nashville.

## WEEK FIVE

*The Methodist Experience in America: A Source Book*, vol. II. 2000.

Edited by Russell E. Richey, Kenneth E. Rowe, and Jean Miller-Schmidt. Nashville: Abingdon: Nashville.

Don Saliers. 1994. *Worship as Theology*. Abingdon: Nashville.

John Wesley. 1758. 'Reasons Against Separate from the Church of England'. *The Works of John Wesley*, vol. 9. Abingdon: Nashville.